

The American Friend

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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INSTITUTES OF 1937 IN REVIEW

Ten Institutes of International Relations were held in strategic centers throughout the United States to train leaders for effective education on world affairs in their respective communities. The programs were designed to help build an informed and responsible public opinion directed toward the achievement of world peace. The membership was drawn from forty-six out of the forty-eight states. These institutions were organized by the American Friends Service Committee in cooperation with the Congregational Council for Social Action and local committees.

Every State was represented with the exception of West Virginia and Idaho. In all, 1,196 people were in attendance at least five days or more, besides an additional 242 who came for a shorter time, plus many thousands who attended the public evening lectures. The enrollment included 434 men and 762 women. Four Institutes also included special training for the 163 young men and women who carried on various educational programs during the remainder of the summer as Volunteers under the direction of the Emergency Peace Campaign.

There were 369 teachers from public and private schools and colleges, 329 students in colleges and seminaries, 155 ministers and religious educators, besides people from some 30 other occupations. A large number were program chairmen or officers in women's organizations, or other groups having active programs during the year.

The cosmopolitan character of the membership was further reflected by the variety of religious affiliation. These figures are by no means complete since two Institutes did not compile this information in detail, but there were listed 158 Methodist Episcopal, 172 Congregational-Christians, 97 Friends, 75 Presbyterians, 69 Mennonites, 68 Baptists, 58 Episcopalians, 22 Roman Catholics, 22 Jewish, 22 Unitarian, 20 Church of the Brethren, 16 Evangelical, 13 Reformed Church, representatives of at least twelve other denominations, and 339 for whom no affiliation was indicated.

Total expenditures of ten Institutes were approximately \$41,000. Of this sum, \$12,500 was raised by the A. F. S. C. Peace Section as an extra-budgetary fund. The remainder, amounting to about \$28,500, was raised locally by the Institutes through local contributions and fees.

This Institute program could be greatly

enlarged in scope and effectiveness if additional funds could be secured. Several more Institutes should be organized in areas not now adequately served. Our progress toward peace is dependent upon our willingness to pay for peace.

There were 81 members of the faculty and leaders of round tables drawn from Switzerland, France, England, China, Japan and many of the leading universities and colleges in the United States.

A. F. S. C. ASKED TO FORM SECTION ON RACE RELATIONS

Growing out of the Friends World Conference discussions, the Service Committee, in its October Meeting, considered the proposal that a Race Relations Section be established to extend Friends' historic testimony of inter-racial good will. The concern was brought before the Committee by L. Hollingsworth Wood, of New York who declared this great need for a central organization to act as clearing house and coordinator of activities in this field. While the Committee on Race Relations of the two Philadelphia Yearly Meetings is doing excellent work in the local field, it does not have facilities for carrying on a national program. Stress was laid on

CHRIST IN ACTION

I was astray
He found me and claimed me.
I was alone
He stood by my side.
I was afraid
He gave me His courage.
I was impatient
He taught me to wait.
I was in sorrow
He gave me His comfort.
I was unhappy
He gave me His joy.
I was unloving
He gave me compassion.
I was in trouble
He gave me His peace.
I was so thirsty
He gave me His spirit.
I was so hungry
He gave me His word.
I was so contrite
With all of His blessings
I gave Him myself
To live for Him aye.

ANNA LOUISE TOMLINSON.
Whittier, California.

the fact that Friends retain the faith of Negroes for sincerity of purpose to a degree that few other Christian bodies enjoy. This places upon us, it was argued, the responsibility to contribute toward inter-racial harmony in this country.

The discussion which this proposal evoked clearly brought out the need for further study to find definite projects in which the proposed Race Relations Section might work. It also was emphasized that it would not be wise to go forward until the whole of the Society of Friends might be surveyed to determine the extent of interest in inter-racial problems. For a new section to flourish it is necessary that there be an interested group behind it and that adequate financial support will be forthcoming from new sources. Friends were much burdened by the sense that as a Society they were doing little to promote inter-racial good will, despite their traditional attitude toward race relations. The problem of re-establishing a Race Relations Section was referred with encouragement to a sub-committee for further study.

The emphasis on the need for inter-racial work was sharpened by the announcement that Rufus and Elizabeth Jones look forward to a visit, as ambassadors of good will, to South Africa next Spring. Strife between the whites and Negroes in this part of the world has become vicious.

Those who came in contact with John Harris during the World Conference were stirred by his report of race prejudice in South Africa that threatens to break down principles of British justice. Many Friends spoke most heartily in favor of the proposed embassy, and expressed appreciation that Rufus Jones was willing to undertake the journey. This visit will be in lieu of the proposed good will visit to Chinese Universities which Rufus and Elizabeth Jones had planned, but which has been cancelled because of the outbreak of hostilities in the Orient.

Reporting for the Fellowship Council, J. Passmore Elkinton, announced that the Annual Fellowship Meeting will be held in Washington next January. Anna Branson gave interesting comments on her experiences in planning tours and hospitality for many World Conference delegates from abroad.

Appreciation was expressed for the services of Mary Gaunt Rhoads who is retiring as office secretary.

The Service Committee expressed a deep sense of loss through the death of Felix Warburg who was affectionately remembered for his association with Friends during post-war relief days. A Minute expressing sorrow for his passing was authorized to be sent to his family as well as to the Jewish Joint Distribution Committee, of which he was chairman for many years.

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Christ and the Inner Light

Is There Authority in Our Religion?

AT THE outset of our discussion, our attention has been drawn to a remarkable parallel to our own times in the ancient world, when at the time of Alexander the Great, the dream of a united world of mankind, fostered by a common language and a common culture had broken down the former narrow loyalties of local religion and the city state, only to fail to be realised because of the magnitude of the task and the smallness of man's nature. Disillusion had followed, and a widespread fear had driven men to seek refuge in authority in the way, either, of the worship of an emperor, or the guidance of the stars, or in courting the good offices of fate.

Today a similar path is being trodden by mankind—of dream, failure, disillusion and fear—though at a much more rapid pace, and men are seeking for safety and comfort, both in government and religion, in authority once more.

The question has been raised as to what extent in the past our Christian religious life has been maintained, consciously or unconsciously, by the sanctions of fear of consequences hereafter, the powers of custom, or by an indolent loyalty to written tradition. In the freedom from these fetters today what sanctions remain? The self-respect and the aesthetic sense of the individual have been suggested as being powerful agents, being sanctions within him rather than without; and since these qualities lie within the compass of the Inner Light, herein lies the appeal of Quakerism to the heart of modern man.

Whether that sense of the presence of God is impelling enough to meet the human need for guidance and discipline has been challenged. We have been asked to examine our own experience of the Inner Light. Does it play much part in the working out of our own everyday relationships? Does it appeal to the sinner more that we regard him as still a power for good rather than convict him of his sin?

It is evident that modern phraseology creates a difficulty in the minds of those whose religious convictions have grown out of a previous generation, for a plea has been made that the Quaker message should be more than just a popular humanism; that even in the face of a pagan prejudice, "Christ crucified" should be proclaimed; that Christ should take precedence of the Inner Light.

On the other hand it has been urged that the modern mind has been and is being materially helped to understand the truths of religion by that very phraseology which modern Science in all its branches employs; that biology and psychology are no longer the enemies of, but collaborators with religion. They are helping man to understand

In this presentation we share with our readers the discussion which took place at the World Conference of Friends in the Commission group (Haverford Section) considering the Spiritual Message of the Religious Society of Friends. As the Recorder explains, this is merely a digest of the contributions made by members of the group and does not attempt to summarize "the sense of the meeting." Nevertheless we feel sure that readers will agree that the report shows that unity of spirit and concern which should very properly characterize the exercises of a truly seeking body of Friends.

the nature of his inner self, and the rivalry between the Christ and the Inner Light is apparent rather than real, for deep down they are the same thing.

If this is so, then the Quaker message may well be a signpost for men travelling many different roads. It will be of greatest service, however, if its directions are intelligibly and intelligently presented, given in the spirit of adventure and as adventurously followed.

Our second session began with a timely warning against the glib and

unintelligent rejection of authority in religious experience. Just as scientific research, the most sceptical daughter of truth, finds recourse to authority indispensable in her pursuit of progress, so the seeker after spiritual experience can ill-afford to dispense with authority's discerning aid. It is the common mistake of investing her with the garb of infallibility which has driven away the independent thinker; but he, noting the error, should find his trust in her not incompatible with the fullest exercise of his reason. To neglect these has always involved loss, for the function of authority is not to supersede individual judgment, but to test it by the experience of the past.

The special contribution which Quakerism has made in the matter of authority is the authority of the group, a corporate guidance, which the individual, whatever his leading, would do well to consult.

These considerations raise the problem, "What authority, then, exists for minds which are not familiar with the Christian background?" Here the phenomenon of spiritual distress met with in individuals of all races points to the working of God in the human heart, to the presence of the divine in all men, and provides the opportunity of ministering to the need from the experience which a Christian background can provide.

Not only to non-Christian souls do these stresses come, but to Christians who, because they lack the degree of sensitiveness possessed by others, fear that, in the absence of any stirring spiritual experience in their lives, they have missed the many-splendoured thing. Let them be reassured. The steady following of a gleam however dim; the increasing quality of their daily lives which flavours all their contacts; these are signs of God's inspiration and visitation as sure as any others more vividly expressed. He comes into our lives in the humble ways, and the more fully as we empty ourselves of self, and, if we doubt that we have the Way, we can test it by the works that follow. Did not the Master himself, in his dealings with

such as had little understanding, heal them and send them on their way to follow the little light they had?

True, those whose upbringing has provided them with a Quaker background may find themselves weaker for their failure to test it till the crises of life bring them face to face with reality, but it is at such times that God becomes a real experience. "When half-gods go, the gods arrive." We hear that Christ "taught as one having authority." We can only serve our fellowmen in that way to the degree to which our authority is not book-won but born out of real belief, and the truth we have seen is presented humbly and free from dogmatism.

Have we then a spiritual message to give the world? We can share the experience of God in our own lives. As we look at the darkness overshadowing the world today, we can voice our conviction that nothing can separate us from the love of God. And, having found God in our distresses, we can go on growing in spirit.

And what of those of us who have never felt the presence of God? Is there nothing we can do? We can follow him in the life of Jesus in every way open to us, especially in his way of loving a loveless world. Men will recognise then, what we may have failed to realise ourselves, that we have been with God, and will see God himself in the love we bear to them. Even the desert seeds of hate sown in such humble soil will blossom into love; and men will learn, as we have learned today from the little graves at Hamburg, that "Christ will know his own by the love they have shown one another."

Was it not to the little ones that Christ was especially drawn? And was it not the childlike in spirit to whom he entrusted his message, and awarded his Kingdom, too?

"Did not our hearts burn within us!" was a discovery made nineteen hundred years ago on the road to Emmaus. Can we not say that we, too, have discovered the presence of God?

The Bad that Good Men Do

By G. Raymond Booth

Is it not lawful for me to do what I will with mine own? (MATT. 20: 15a.)

THE setting is that of a labor dispute which Jesus has just related in his inimitable style. A "householder" ("employer," says Goodspeed) had hired men to work in his vineyard. At nine o'clock, at noon, at three, and about five, he had found others standing idly in the bazaar and had also given them work. At quitting time, on instructions from the employer, the foreman lined up the men and paid them off, all at the rate of a day's wages. Those who had worked all day objected to this equality of pay on the ground that they had earned more and therefore should receive more than, for instance, the chap who had perhaps put in one hour only. They were dismissed and their objections squelched by the query quoted above.

I have just come from an involved, hateful, and altogether needless labor dispute which has lasted for over a month already and which has been characterized by a certain amount of violence and lawlessness on one side, and by arrogance, appeals to prejudice, fear and reaction on the other. Trouble aplenty was brewing. I had been asked to address the six hundred strikers and had accepted. But, I had also talked with the owner. I had, indeed, talked "with much plainness and tenderness" to both. They decided they would meet after all and talk it over. The strike will soon be settled.

Driving home through seventy-five miles of night and storm and cold, two sentences kept intruding upon my mind: "It's my own. I can do what I please," and, "Is it not lawful for me to do what I will with mine own?"

Reading again in several translations and pondering over the Greek, it may not be too much to say that this chapter came to new life in the light of the past few days. Whatever Jesus meant to teach by this story is unknown to me. Perhaps no one knows. But what he reveals between the lines of his knowledge of human nature and human relations is profound. Let us look at it.

This labor dispute story of Jesus was ostensibly about wages. In reality it wasn't. An agreement had been reached and there is no evidence in the story that any one was dissatisfied. The wage was a denarius a day, the pay of a soldier. Please remember that soldiers were better

cared for than were ordinary wage earners. Here was no sweatshop condition. Men could have been hired for less. Furthermore, there is no evidence that an honest day's work had not been done. True, there was complaint about the scorching blaze of the sun and the searing east winds, but perhaps these were intensified in the workers' minds because of their own labor. Both had faithfully kept a bargain, an honest day's work for a good day's pay. Greed was not a factor in this labor dispute.

The Christian should, if possible, look beneath the superficial question for the real query. Why could not these men agree? They were both fair and honorable. Good men were doing ill. Incidentally, the evil that evil men do in this world is probably infinitesimal. It is the bad that good men do which causes most of our trouble.

The thinking of these laborers was wrong at two points. They were, first of all, indifferent to the fate of their own unemployed fellows. They were individualists when they should have been thinking collectively. Labor has always had its little aristocracies. The bricklayer hath no part with the hod carrier. The typesetter looks with disdain upon the pressman. The conductor high hats the brakeman. The policemen, firemen, garbage collectors, and street sweepers are horizontal castes of civil servants. And all forget the unemployed; or nearly all. Labor is seeing a new day of brotherhood within its own ranks at long last. Recently two of the four large dailies in my city amalgamated. A Friend stereotyper was out of work. A few days ago he was back at work. The union had voted for a shorter week at less pay and had asked the proprietors to absorb half their loss, which they had gladly agreed to do. Labor must see the need of its own brotherhood before others will do so.

The men were wrong also because they failed to see the dignity and worth of their own efforts. They looked upon their day's toil as a curse, a drudge, an evil thing. They had no creative concepts, no sense of social usefulness. They regarded their toil as harder to bear than the unemployment of their fellows. Work for the sake of creation or re-creation had not occurred to them. Work was a necessary evil in order to get pay. Payment on the basis of need did not appeal to them. Here again labor is

beginning to see the light. Not productivity, but need, should be the basic principle of pay, they are now saying. Supplementary pay for particularly meritorious, dangerous, difficult, monotonous, or tedious work may be added. But first, all should have enough for necessities. This is the new cry of labor. And it is a good and a Christian cry.

But what of the householder, the *Oiko-Despota*? "Despota" is the source of our words despot, despotic, despotism. Perhaps we should not labor the point over much. But it does not describe him. He was a despot. He was generous—but arbitrary. It was the arbitrariness of his dealing which provoked his men. "Is it not lawful for me to do what I will?" No doubt it was lawful, but being lawful and being just are not necessarily synonymous. Moreover, it is not always expedient to be merely lawful. One may be generously paternalistic and at the same time deny by his spirit the essentials of brotherhood. Employers are beginning to see that brotherhood is a far greater achievement than benevolent despotism. A new society must arise wherein men do not need to have good done to them.

Again, the householder had no sense of social responsibility. "Mine own" betrays his real philosophy. He held his property in fee simple and simply for himself. Legal

justice is only the rear guard of social justice. Law only codifies what is already a generally accepted principle. Those who live up to the law but do not transcend the law in matters of human relationships are never on the credit side of the social ledger. They are social liabilities. "Mine own" has no value except in a social situation. No matter who we are, others do most of our work for us and our own has value only under such considerations. I do not make my clothes, grow my food, mine the coal I burn, educate my children, or protect my home from fire, pestilence, or brigandage. Without all these socially useful services my beautiful home on a lovely street in "Toronto the Good" would become well-nigh valueless. If it did not burn or if I were not driven out of it by rascals, I would freeze in it or starve in it this winter. If this is true of "private property" it is infinitely more true of "productive property." Mills, factories, mines, vineyards, department stores, have value only because of those who work. They can never be wholly "mine own." Their value is a social value.

Only as men learn the arts of brotherhood in the vineyards of life, will material values be enhanced. Only then will spiritual values be possible.

Toronto, Ontario.

Living by the Conscience

A Study in the Life of John Woolman

By Clarence E. Tobias, Jr.

THE whole field of practical Christian ethics is covered in this problem which confronts every Christian: "How shall I live? What are the right things for me to do?" This problem is not simpler because he is a Christian; the responsibilities of living as a follower of Jesus Christ are not easy. It is not made easy because he lives in a Christian country, for the environment in a Christian country is not always a truly Christian one. The more seriously he takes the living of a Christian life, the more apparent it is to him that he must know God's will and follow it. Yet God seems so far away. The Christian wishes that God might speak to his ears that he might hear, or show him in unmistakable signs what he should do. God's will seems sometimes so difficult to learn in this complex world.

Even when one knows what God's will is for him, it is not easy to follow it. The pressure of conventions, usages, and customs, the contradictory demands of business and pleasure, and the conflicting interests of social groups make it seem so difficult to do even the things that he knows he ought to do. The Christian life is essentially one which is directed by God, as was the life of our Lord, and there can be no compromise in following out this direction.

Then again, even if he were able to follow out what he thought was God's will for him, it is even more difficult to free himself from benefiting from the things which he believes are un-Christian. There are those who feel that the use of military force is un-Christian, but who are necessarily depending on it for protection day after day. There are those who see the necessity for solving and curing social injustices as a part of the Christian Life, but constantly use products that are made, and made possible, only by social injustice. This problem is one that

is often expressed by those who say: "God is so far away and speaks too indistinctly. We hardly know what is his will for us, and even when we do know, the world in which we live forbids our following his will."

His answer to this problem is what makes John Woolman so interesting and his social life so fruitful for study. His whole life might be characterized as one of living by the conscience; to him God was near and spoke plainly. He had found the way to follow God's direction.

JOHN WOOLMAN THE YOUNG MAN

Woolman was not the kind of man for whom you could prophesy such a life. He was born in Mount Holly, New Jersey, in 1720, of parents who were in comfortable circumstances, living on a small farm, and were well spoken of as Christian friends and neighbors. He was born into the Society of Friends, and in that religious group lived his life and made his service felt. In his youth he tells us that he was subject to periods of mirth and levity, that he loved social activities which had nothing to do with the important things of life, and that his whole youth was characterized by lack of objective. Yet even in youth he had early "visitations of grace," and he knew by experience that strength for life might come from God if he were devoted to him. As is common with people who are developing in Christian living, he felt that there were not so many saints in New Jersey, or living in his day, as there were in other places and in the years that had passed. But after a period of illness when he was eighteen years old, he repented his levity and turned from it—but still, he says, with a secret reserve. Yet out of this experience came a realization that religion is a way of life which we express as we live with human beings and

all of God's creatures in the world of nature, and he learned to look to God for daily guidance.

EARLY BECAME A VISITING FRIEND

While a young man, he took up the trade of tailor and followed this trade for most of his life. As is common with people in rural communities in the Colonial period, he not only had his trade, but he had his little farm, and he raised fruit trees in a nursery, and tended the orchard. While still quite young, he began to travel to other Quaker meetings and to visit with Friends in other places, and occasionally to speak in meetings, but in the early part of his life he felt that he was tempted to talk too much. Even after he was married in 1749, these trips continued and increased in number and distance. Woolman visited almost every Friends meeting in the Colonies at that time—in New Jersey, Pennsylvania, Virginia, North Carolina, Maryland, New York, Connecticut, Rhode Island, Massachusetts, and even Nantucket, and he became well known as a "weighty" Friend. He learned not to seek for words, and his ministry became fruitful and his advice sought for. He was ill a great deal and yet forced himself to do things which would be beyond the physical powers of almost anyone less resolute than he.

FEELING WHERE THE WORDS COME FROM

Although he had been ill, he went into the northeastern section of Pennsylvania to visit the Indians, during the time he knew they were on the warpath, and had been killing Englishmen, because he felt a concern to speak to them and to serve them. He slept at night in wet blankets and knew what it meant to be short of food. He saw war parties come down the trail that he had just left, and when he arrived at the Indian settlement, was greeted by an Indian who approached him with a tomahawk in his hand and a none-too-pleasant expression in his face. Woolman tells us that although he was frightened, he stood his ground and told the Indian why he was there, although he realized that the Indian could not understand the English that he spoke. The Indian must have felt the power of his personality because Woolman did not lose his scalp. As a matter of fact, within a few days, just before Woolman left the camp, this Indian, through an interpreter, told Woolman that he was not much interested in speech, but that he loved "to feel where words come from." He knew that Woolman's words came from a depth of life that was real.

MUST TRAVEL WITH A FREE CONSCIENCE

Later, Woolman felt very much concerned to go to the West Indies, but he did not feel free to go on a ship which was engaged in slave trade, and since they were the only ships to be had, he stayed at home. Later in his life he had pleurisy and had a growth in his nose which might have been cancerous, but he did not slow down.

He had a concern to go to visit Friends in England, and after much careful consideration and planning, found a ship that he felt satisfied with because the sailors were being properly treated, and because the trading in which they were engaged was not harmful; so he took steerage passage on a long and stormy trip on which he was seasick a great deal of the time. He arrived in England in time for the great Yearly Meeting and visited monthly meetings in England, until, when he came to York, in 1772, he was taken ill and died.

Anyone who has ever lived in his little home in Mount Holly and has travelled to some of the meetings which he visited, and has sat in the chair in which Woolman died

in a simple quiet room in York, will realize something of the aura which surrounded his great life.

As many Friends did, he kept a record of his "Adventures in the Spirit" in a Journal, in which he wrote periodically. He began his Journal in 1766, and it stands today, I think, as the greatest piece of literature in the American Colonial period, as well as one of the greatest autobiographies ever written. It is the only book, besides the Bible, which I should say everyone should read.

A FRIEND OF MANY CONCERNS

Woolman had many of the concerns that Friends of his day had. He was a pacifist and helped arrange to have the young Quakers in Mount Holly excused from joining the army to go to the relief of Fort William Henry in 1757. He objected to quartering soldiers in his home, but when he was told that it was lawful, he took the soldiers but took no pay for their accommodation. He had a concern for education and several times during his life had little schools for Friends in his neighborhood. He was concerned about the treatment of sailors. He objected to lotteries. He refused to pay war taxes. He used no alcohol, and urged Friends to abstain from it. He believed wholeheartedly in the simple life and the use of conservative language. Later in life he even did not use dyes in his clothing since he felt that they were superfluous and hence a luxury. He became the rallying center for the great social concerns of the Society of Friends in America in his day.

KEEPING BUSINESS IN ITS PLACE

One of Woolman's most extraordinary concerns was that of moderation in business. As a tailor, he was very skillful and could keep himself busy at a very profitable trade. In addition to this he sold trimmings and notions, and he had his orchard. Although his business boomed, instead of expanding it and building it up, he realized that abundance of goods and wealth more often ruin the spiritual life than help it, and he stopped selling notions and trimmings and refused to take more work than he needed to take in order to make enough money to live the simple kind of life he wanted to live. Woolman thus is a hero of the business world because he saw that there was no point to making more money than is necessary for a simple life, and his example, although largely forgotten now, has a meaningful application for all of us.

DEEP CONCERN OVER SLAVERY

Perhaps the best illustration of the working of John Woolman's conscience in his life is given in his concern over slavery. Slavery was an accepted social institution in America, and a great deal of the economic life of the Colonial period had Negroes as its basis of slavery. Slaves were not only owned by people who did not care about the spiritual life or the Christian faith, but they were owned by the most devout church goers who saw nothing wrong in the custom. They, of course, insisted that the slaves be treated well, fed well, housed decently, and cared for as farm animals would be cared for; but they felt more that they were helping the slaves by raising their standards of living than they did that they were oppressing them.

John Woolman worked out his concern for slavery in an environment which accepted slavery. While he was still a young man, employed as a clerk, when his employer asked him to write out a bill of sale for a slave, his conscience began to function. He realized that he was taking part in a transaction which represented the transference of human life as property. He sat at his desk for some time and meditated and thought about it,

and finally determined that it was God's will for him to refuse. He went to his employer and to the man who had asked for the bill of sale, and explained to them that his conscience did not permit him to write the bill of sale and explained to them, as best he could, his reasons for his decision, the greatest of which was that he felt that he simply could not do it. Later, because of his penmanship and good English, he was often asked to write out wills for people in which they bequeathed slaves. Each time he not only explained that he could not do so, but as the years went on, explained his own conscience so clearly that he was often able to convince people that they ought to liberate the slaves rather than bequeath them to someone else.

DEVOTION TO THE SIMPLE LIFE

A great deal of his sensitivity to the slave sales came through his utter devotion to the simple life. He saw more clearly than anyone had before him, the fact that social injustice is bound up with a desire to have more than a rightful share of worldly good, power, and leisure. He realized that a man who lived simply would not need the help of a slave, either to care for him, or to work in his home or on his farm. Any man who was industrious ought to be able to earn his living with his own hands and without the enslaving of some other person. He saw that the more people wanted to live in luxury, the more servants they needed, and the more other people there must be whose lives must be invested in building up their own fortunes. His conscience told him that convenience and power, and ease and luxury were the foundations on which slavery rested. He had lived the simple life long enough that his conscience was sensitive to this point. Another man might have seen it just as clearly had he lived the simple life long enough to see its implications in other social situations. He saw that the slaves were oppressed in many places and even where they were well treated, that their liberty, which he considered the primary portion of a human being, had been taken away from them.

HOW WOOLMAN KEPT CLEAR

The marvelous thing about Woolman's conscience is illustrated here in that he did not think that because the institution of slavery was accepted as customary, as necessary, and as perfectly all right, it was the right thing for him to have a share in it. He saw the Christian life as a stewardship, and he felt that a man who had a higher station in life needed to be a steward of that for God's service just as much as he needed to be a steward of his worldly goods.

Growing out of his sense of the simple life as his ideal, came the awareness that the happiness of mankind is the great goal of a Christian, and that slavery simply did not permit such a goal to be achieved. As he began to talk with Friends and write about the evils of slavery, and as his sensitivity to the evils of slavery developed, he saw one other feature which most men usually missed in dealing with social injustice; it is useless to work against social injustice, to preach against it, to talk about it, to campaign against it, while at the same time the person is deriving the benefits from its success. Woolman saw very clearly that sugar was imported on boats that brought slaves, and that the price of sugar would be tremendously higher if the profit from slavery would not in part offset the cost of production and importation of sugar. Once he was sensitive to this point, he never again used sugar. He refused to benefit from an evil which he condemned.

When he visited the farmers, particularly in the South

where slaves were employed, he either refused to eat and sleep in the homes as itinerant ministers customarily did, choosing instead to carry with him his own food, and sleep outside, or paid the slaves for their services to him. Traveling from meeting to meeting and covering the whole area of Quakerdom in America, his constant message was, not only in public, but in private, that slavery was an evil.

It was Woolman who started, singlehanded, the American Quaker concern against slavery, which has made slavery no longer compatible with Christianity. He little realized that his concern would bring about such a feeling that some day blood would be shed to free the slaves by force, for he felt that the way to accomplish this liberation was by quiet work with individuals who, because they saw the truth, would help the cause.

AS A FOOL TO WORLDLY WISDOM

Woolman wrote many tracts and treatises on slavery. He spoke about it a great deal. More than that, he lived his campaign against slavery. The simple, quiet Quaker from Mount Holly turned the course of human history because his conscience had been tuned up to see the incompatibility of slavery and the simple life, and the incompatibility of slavery and human freedom. It is thus that a conscience works. One of the most glorious passages in his journal is this: "I find that to be as a fool to worldly wisdom, and commit my cause to God, not fearing to offend men, who take offense at the simplicity of Truth, is the only way to remain close to the truth and unmoved at the sentiments of others."

Woolman's experience with his conscience led him to the deepest experiences of God, as he would have said, "of the divine truth." He felt that there was a way of life that man might know and might follow if he only would keep close to the center out of which direction came. One time when Woolman was sick, he called his wife to him and said, "Who am I?" His wife said, "You are John Woolman." He said, "But John Woolman is dead." And his wife again said, "No, you are John Woolman." And again he insisted that John Woolman was dead. As he thought about it later, he realized that the last of this secret reserve had gone, and truly John Woolman was dead. He was no longer John Woolman because he was following the instructions of the Divine Truth. He had at another time seen the light and heard the words spoken to him of certain "evidences of Divine Truth."

GOD SPEAKS THROUGH CONSCIENCE

In his periods of quiet meditation, as he walked along the roads of this country, as he talked and lived with other human beings, he felt that God was giving him, through his conscience, certain evidences of Divine Truth. This is what the great apostle meant when he said, "Now not I live, but Christ liveth in me." Woolman's concerns no longer were static—they were constant fresh instructions for Godly conduct. Woolman gives the answer to the problem of conduct in the Christian life by demonstrating that if the conscience is heeded and followed, the way that lies ahead is clear. Woolman's mind was centered in the divine hope. He knew that if Christ comes to live in a man's heart and on earth, all oppression ceases. Woolman's life represents one of the great thrills in the adventure of Christian life. It demonstrated that if a man's conscience does not tell him what is right for him, there is nothing which will tell him; and Woolman knew that when the conscience spoke it was necessary to obey.

Perkiomen School, Pennsburg, Pa.

In Holland the Delightful

By J. Theodore Peters

HOLLAND is a delightful country even though it did rain every day we were there. It is a land of canals and dykes, bridges, windmills and bicycles. I have never seen so many bicycles anywhere as in Amsterdam. At noontime and at close of work each day it hardly seemed safe to cross the streets because of the countless flocks and droves of bicycles carrying men, women and children to and from all parts of the city and countryside. Babies and small children, laundry, fruit and produce, pasteurized and sterilized milk, bread, books and magazines, candies and cakes, and ices are all transported by two and three-wheeled cycles. The cross-country highways in Holland as well as in Belgium are equipped with separate lanes for cyclists. And why not? Is it not pleasant and healthful to "sit down and walk" to work? And again it seems more wholesome that young couples should go cycling together than to sit in parlors or park in dark country lanes in father's Ford or Chevrolet.

The Dutch people speak of themselves as being phlegmatic, but it seems to me as if they are a very energetic, resourceful and yet frugal people. They move, think and act quickly. Their houses and streets are clean, airy and well kept. Their museums and institutions are carefully arranged and complete in almost every detail. I have never seen anywhere a museum to equal the Rijks Museum with its wealth of Dutch art and craftwork. Van Dyck, Van Meer, Van Gogh, and many others have established a truly enviable standard for artistic attainment.

The Colonial Institution in Amsterdam is so carefully and fully arranged as to make one feel very sure that the people of the Dutch Colonies of Java, Borneo, Celebes, Guinea, and all the others are very fortunate to be in such good hands. Holland herself has a population of only eight millions, but her colonies have almost five times that number of inhabitants. She has realized the seriousness of the race problem and for many years has not allowed her colonials to enter the mother country even in the capacity of house servants. I am not implying that this is the best solution to the race problem, however. Of course the density of population in the mother country has had its weight in this matter too.

Even in these troublous times of wars and rumors of war, the Dutch are not wasting much money on economically unsound military investments. Holland pursues a policy of open-mindedness and

fair-mindedness internationally and attends to her own business. When we asked a young Dutch lady when her country was last engaged in armed conflict she could not tell us. She was a very well-educated citizen too. If my memory serves me correctly, Holland's last war, and only a minor civil war at that, was fought in 1830, when the Belgians gained their independence. What an example for the rest of the world and particularly for Europe.

We were quite thrilled by our visit to the Hague which is the real capital of Holland. It is on higher ground and has not nearly so many canals as has Amsterdam. Amsterdam boasts one hundred and fourteen canals and six hundred and fourteen bridges. Since so much of the land of Holland lies below sea level, it is necessary to drain it with many small canals, and to pump water from them by windmills up into larger canals from which it flows out to sea. Such a network of canals makes Amsterdam a very easy place in which to deliver goods. Practically all parts of the city can be reached by canal barge. This is very important to a city of eight hundred thousand people. From Amsterdam to the Hague one passes through a very beautiful section which is fairly ablaze with tulips and many other flowers, particularly during the months of April, May and June. One passes many luxuriously appointed villas and hotels for Holland is a favorite as a residence for Europeans of wealth. Everywhere one sees dairy farms and windmills, familiar in song and story. We are reminded again of her vast export trade in dairy products as well as in tulips and other flower bulbs.

Ranking high in interest to us above the houses of Parliament, Knight's Chamber, Museum of Tortures, and other attractions, was the Peace Palace at The Hague. In 1899 a panel was set up at The Hague whose purpose it should be to effect peaceful arbitration of all international disputes of such countries as would commit themselves to its jurisdiction. Through generous contributors, particularly Andrew Carnegie, a home was built at The Hague for this panel of judges. But as one guide rather sarcastically remarked, it was just completed in 1914 in time for the World War. It is a marvelous building and stands as a fitting monument to Dutch craftsmanship as well as to the highest motives of internationally minded men of the world. Rooms in the palace are furnished with priceless furnishings and

ornaments and decorations, gifts from almost every country in the world.

After the World War another international peace agency was set up, the Permanent Court of International Justice or the World Court as it is better known. It has gained wider acceptance than the Hague Tribunal. Our own country is still a member of The Hague Tribunal, however, and not of the World Court. The latter also has found a home in the Peace Palace at The Hague.

Would to God that there were more such monuments to peace and brotherhood in the countries of the world and not so many to war, hate, and greed! Everywhere one goes in the British Isles or in Europe one sees countless old, beautiful churches, cathedrals and minsters, each with its ancient traditions and its spires directing our thoughts and lives heavenward. But all around them one sees monuments to soldiers, cenotaphs to the unknown soldier, plaques, shrines and memorials, each in a definite sense a terrible reminder of man's inability really to aspire heavenward.

The World Court still meets regularly in that Peace Palace as does the Hague Tribunal. The World Court was set up by the League of Nations, but is not directly connected with the League. It has solved many knotty international problems (as has the Hague Tribunal) any one of which was as serious as the incident which set off the World War. More than forty nations of the world are now affiliated with it. Of the larger nations only the United States is not a member.

It seems fitting and proper that Holland should be the place for such courts. Her people are freedom-loving and independent thinkers. They are busily engaged in conquering unemployment, developing their colonies, improving their schools and driving out the sea. In twenty years the whole of the bottom of the Zuyder Zee will be reclaimed for cultivation. The water is slowly but surely being pumped out and over the giant dyke leaving hundreds of acres of fertile farm land. Holland is one of the strongholds of the cooperative movement, another example of personal thrift and initiative.

On the way to see the Zuyder Zee project one can visit the Isle of Marken and the fishing village of Vollandam, both of which are supposed to be the best remaining centers where tourists may observe the quaint old costumes and customs of the early Dutch peoples. It is interesting to see the wooden shoes, the

gaily colored skirts and blouses or to observe the fish nets being pulled in, but it does not seem quite right to hear small children (Dutch children) say in perfectly good English, "Money, please," after having performed for the tourists. It is much more fair to the Dutch to remember the clean and wide streets, industrious housemaids vigorously cleaning doorsteps, the superbly arranged Rijks Museum or the Peace Palace at The Hague.

Members of a well known party traveling and studying situations and tendencies in Europe report that they could find no evidence of graft or corruption in government and political affairs in Holland and Denmark and the Scandi-

navian countries. Any political party which stoops to grafting methods loses almost immediately its following and power. Cannot we in the United States profit greatly by the example in these matters?

And so it seems to me that the Netherlands is a remarkable example as a nation. It is set among many totalitarian states, each one curtailing more and more each day individual liberty of thought and action, augmenting day by day already top-heavy armaments and so growing in every way into greater menaces to world peace. May more peoples of the world dare to take courage from the Dutch, dare to assert themselves in po-

litical thought and life and bring their own governments into such healthful and vigorous states. Why can our own government, with thousands of miles of ocean barriers and practically free from threat of foreign invasion, not drop its rearmament program and its jingoistic worries over imaginary foes and bend its energies to immediate and pressing problems of unemployment, general conservation and improvement of educational facilities and methods? Why can the United States not become a twin star with Holland, showing the way back to reason, to individual liberty, and the divine worth of human personality?

Philadelphia, Pa.

Two Days Through Hoosier Land

A Ride Through Blazing Forests

FOR some years a two-day autumn outing has been a distinctive feature of the Earlham College year. An itinerary is carefully planned to include various points of interest, historic and scenic, when students and faculty members mingle together on a trip that is both educational and entertaining. These outings are as a rule within the limits of Indiana, with an occasional excursion into Ohio.

In variety of attractions, this year's outing was unusually appealing and the Editor and wife tuned up the old Buick and joined the joyful party. As student passengers we had four traveling companions—one from New York, one from Massachusetts, one from New Jersey, and the fourth a local resident of Richmond. And right here we may remark, and not inappreciatively, that we experienced a strong element of "adult education" on the trip, contributed within the confines of the car by the younger generation.

Between twenty-five and thirty cars left Earlham Hall around 6:30 Saturday morning, October 23, each bearing numbers and window stickers and decked out with crepe streamers, and each driver having typed pages of detailed instructions to cover the entire trip. Moreover, every member of the party had a ticket, made up by coupons, the length of which easily suggested a round-trip excursion to the Pacific Coast. Everything seemed included but filling station stops.

RESPONDING TO COLLEGE TEMPO

Heading westward over the National Road, our education came fast—but not fast enough to enable us to keep up with the procession. Cars were soon sailing

past us as if we were on the way to Conservative meeting. Surely, we thought, we can keep up with the old Geology bus, heavily loaded, but it disappeared in the distance not to be seen again. Even that was not so bad, for all this was youth on its way. It was our difficulty in keeping within sight of the faculty drivers, some of them claiming membership in the "Not Over Fifty an Hour" club, that disconcerted us. There seemed nothing for us to do but limber up Betsey Buick's aging joints, and she responded to college tempo right well—well enough at least to keep us in touch with the party. In candor, lest we leave an impression of reckless driving, may we say that there has never yet been an accident on one of these trips to mar its pleasure.

SALLY SEEKS FOR LOST RIVER

Apart from a conservative tendency in driving, we had a fairly good alibi for bringing up the rear. It was a feminine alibi, a Freshman whom we shall call Sally. Don't tell us that the present student generation is averse to knowledge. We offer our Sally as Exhibit A in rebuttal. As a demonstration of the acquisitive instinct for information, she was a stimulating revelation to us. Preparatory to the trip, Professor Allen D. Hole had given a talk on various geological aspects of the outing, in the course of which he had spoken of mysterious Lost River. Well, from the time we turned south at Dunreith, Sally began looking for that precious creek with a disappearing complex. Every little bridge we crossed spanned a possible Lost River. Now it stands to reason that one can't hunt convincingly for lost rivers while driv-

ing sixty miles an hour. Sally had but a hurried glance for the famous tree in the Greensburg Courthouse tower, so intent was she on doing the Sherlock Holmes on a river that had been kidnapped by subterranean bandits. Altogether geologically-minded and curious was Sally. In every puddle of water in field or barnyard she saw a potential sink hole. Spaced by intervals of from fifteen to fifty minutes came the inquiry as to whether the country through which we were passing was "old" or "young"—and what particular kind of rock is that and how did it get that way? Yes, our Sally was certainly on the receiving end of any and all information available. And we liked her that way. In her zest and eagerness she embodied the purpose of the Earlham outing.

Our first feature stop was at the Brown County State Park. Indiana's state parks are many and varied, each with its distinctive attraction. That of Brown County, widely publicized by Kin Hubbard and his Abe Martin folk, is appealing for its hilly contour and billowy landscapes. Graceful, sweeping curves mark the excellent roads that thread the valleys and round up the hills through alluring forests of vivid autumn colors. Either in spring or autumn it is a land of enchantment.

VISTA OF GOD'S WONDERLAND

Entering the Park at the east entrance, the first port of call was Abe Martin Lodge, capital and center of the Kin Hubbard Ridge development, a rustic retreat where countless wayfarers find rest and contentment. A little farther on, atop the forest fire lookout, a panoramic view of God's wonderland of color was enjoyed. A popular stop was

that at the wild animal life exhibit, where, under roof, a promising young zoo is to be found, while in nearby field and wood are deer and elk and buffalo. Thence to the west entrance of the Park and back on the highway, after having driven ten or twelve miles through scenic lanes of loveliness.

UNCOMMON LUNCH AT THE COMMONS

Of all popular stops the next was tops, as the youngsters would say. It was the stop for lunch at Bloomington, which had been arranged for at the Student Commons of the University. And what a lunch it was! Earhamites are still talking about it in grateful memory. President Wells and President-Emeritus Bryan graciously came to extend through President Dennis their hearty welcome to the Earham group and expressed the hope that we might return for a real visit to the University.

SPRING MILL VILLAGE, PREFERRED

Leaving Bloomington and driving south, we were soon riding past the quarries of the Bedford limestone country which have made Indiana known everywhere for its splendid building stone. At Mitchell, we turned east from the highway a few miles, to Spring Mill State Park. In many respects this is the most attractive park of all. In the beauty of its flaming woodlands it is unexcelled, more of which presently, but to that we are not now referring. It is distinctive for nestling at its heart Spring Mill Village—an authentic restoration of a typical Indiana village of pioneer days. It is really a worthy Williamsburg, Virginia, on a smaller scale. Spring Mill Village does for the country village life of a century and more ago what Williamsburg does for the life of a colonial capital. The one reproduces the sturdy, self-resourceful, social and economic life of the frontier; the other, the social and political life of the ruling colonials.

DOWN BY THE OLD MILL STREAM

As its name signifies, the focus of interest in the restored village is the historic gristmill which is one hundred and twenty years old and which was operated commercially until well toward the close of the nineteenth century. Water from a strong-flowing stream that courses through the park has been flumed to the large building to drive the enormous wheel that operates the mill. Every hour the water power is turned on, the majestic wheel begins to turn, the wooden machinery creaks its reluctance to make another show, and soon out flows the yellow corn meal, small sacks of which are eagerly purchased as practical souvenirs. One could easily linger around the old mill for hours, and watch with fascination the

turning of the wheel and the grinding of the corn. And between grindings there is more than enough to interest him round about. In the mill itself, the second and third floors constitute practical museums displaying the varied arts and utensils of pioneer life.

INCLUDING THE APOTHECARY SHOP

But a mill, however intriguing, doesn't make a village. Around it cluster a number of houses and cottages, all faithfully portraying, both in exterior and contents, the frontier life of early days. This was the site of an actual village, and a few of the houses were actually to the manor born. Some are restorations of well known buildings that stood elsewhere. Among those of special interest are the Apothecary Shop, which was a combination of a drug store (not a department store) and a doctor's office and surgery; the hat factory, with ancient lids still on the forms; these and the Spring House, Distillery, Sawmill and Postoffice, etc., in addition to typical homes, arranged to demonstrate the living conditions of our forefathers. As one walks about the village he soon feels himself transported to scenes of the yesteryears.

COME ON, YOU ADJECTIVES!

In the forenoon we thought we had seen brilliant autumnal foliage in Brown County Park. We thought we had seen it just one year ago when we drove over the Alleghenies, but never before have we been so exhilarated, intoxicated is almost the word, by the blood-red wine of an autumn landscape as we were in the woods of Spring Mill Park and from thence on southward. Mile after mile we drove through forest fires that fairly blazed to heaven, yet did not consume. Not until more and better adjectives are contrived, will we ever describe that riotous combination of color—adjectives that suggest the variations and depth of that color which we designate by a little word of three letters. Bring on your carnation, cardinal, crimson, cerise, claret, carmine, and whatever—they are pale and colorless when applied to the flames that illuminated the forest scene. Sumac, sassafras, sweetgum, beech and oak, all contributed to the conflagration of color. Once as we drove along we glimpsed a small arroyo leading off from the road—a winding water course lined with these autumn sentinels. It appeared to us as a living stream flowing with molten sunsets. Yes, that's just what it did to us, and we have not yet recovered.

Of course the landscape was not wholly scarlet. The reds were mingled with the yellow and evergreen on one hand and with the deep brown and russet bronze on the other. A unique touch to such a scene was given by a filmy

coverlet laid lightly here and there by an unseasonal snowfall of the night before. It was as if Mother Nature had laid a cooling hand on the flushed face of her handiwork.

INTO THE CAVE OF MARENGO

Were we writing in olden times we would probably say that God saw that his children could not longer look upon the glory of his creation, for that they were about to be blinded, so he spoke unto them saying, get ye into the cave, even into the Cave of Marengo, that your eyes may be eased and your sight saved. And they did even as they were commanded.

Marengo Cave, discovered something over a half century ago, is located eight or ten miles east of English, county seat of Crawford County. Entering about four o'clock, the Earham party went on a two-hour tour of the caverns and subterranean galleries, observing the stalactites and stalagmites, and the many weird formations which nature has been fashioning through the silent centuries.

DINNER AT EIGHT AT WEST BADEN

It was the dark of night when we emerged, and we formed a headlight procession back to English, thence northward to Paoli and on westward to West Baden, to the Homestead Hotel, our happy home for the night.

"Dinner at Eight" was the "feature" of the evening, and a popular feature following a long afternoon of varied sight-seeing. An informal after-dinner program was enjoyed, with President Dennis presiding. After speaking briefly of the history and purpose of these outings, he reminded his hearers that we were in the vicinity of Paoli, home of the late John T. Stout, who was long one of Earham's best and most helpful friends. He presented two sons of this steadfast friend, Orville T. Stout of Vincennes, and Raymond Stout of Paoli, both of them alumni of Earham, who responded briefly with timely and appreciative words. More than twenty Paoli people drove over for the Earham dinner.

GOING TO MEETING AT PAOLI

Rejuvenated by the elixir of Pluto water which flowed freely for all to quaff at will—and it took some will, believe us—Sunday morning immediately after breakfast the group visited West Baden College close by, a Jesuit institution in the old West Baden hotel, famous for its dome, reputed to be the largest in the world. The Jesuit fathers received their guests very graciously, showing us over this once notable, if not notorious, resort, now transformed to educational and religious purposes.

At 9:30 we joined with Paoli Friends

at the Paoli Meetinghouse in an impressive hour of worship. Allen D. Hole, beloved by many student generations at Earlham and by none more than by the present one, delivered an appropriate message on the close and necessary relationship between joy and sorrow in life, suggesting telling illustrations from our observations on the outing. His sermon was briefly supplemented by helpful remarks by the pastor, Lee Partington, an Earlham alumnus. We have a special word of appreciation for the excellent music, rendered by the local meeting choir and ably directed by Mrs. Raymond Stout, which contributed so finely to the hour's worship. It was altogether an hour long to be treasured in memory.

During the service, Lee Partington read the poem, "Windows for My Soul," author unknown, which we reproduce as follows:

I will hew great windows for my soul,
Channels of splendor, portals of release;
Out of earth's prison walls will I hew them,
That my thundering soul may push through them;
Through the strata of human strife and passion
I will tunnel a way, I will carve and fashion
With the might of my soul's intensity
Windows fronting on immensity,
Towering out of time
I will breathe the air of another clime
That my spirit's pain may cease,
That the being of me may have room to grow,
That my eyes may meet God's eyes and know;
I will hew great windows, wonderful windows,
Measureless windows for my soul.

As we left the meetinghouse preparatory to resuming our journey, the kind, generous thought of Paoli Friends found further and toothsome expression in the presentation to each car of a basket of selected apples of different varieties—apples for the growing of which that section is widely known. Taking that offering as a criterion, we are inclined to the opinion that when better apples are grown, Paoli will grow them.

WAYSIDE SHRINES AT BLUE RIVER

From Paoli we drove twenty-one miles eastward to Salem, and two or three miles on to the old Blue River Meeting neighborhood, which in its long history has produced so many Friends who have rendered distinguished service to the Society of Friends and to society in general. That Salem was known as the Attica of early Indiana is due quite largely to the educational and cultural influence contributed by the Friends of

this early Quaker settlement. In connection with this story we publish a brief article by E. Howard Brown, submitted some time ago, naming some of the human products of this old Quaker community. He presents an impressive array, and there are doubtless others whom he has not included.

On his old home heath, Professor E. P. Trueblood took pleasure in acting as guide and commentator, while pillar residents of the community, William B. Lindley and wife, were present to present us with the freedom of Blue River.

Our principal objective was the boyhood home of Joseph Moore, one-time President of Earlham, whose name attaches to the college museum of natural history. Now an ancient and weather-beaten building, standing on an eminence near the main highway, and used now as a warehouse, it is none the less a shrine in the hearts of all who knew and loved Joseph Moore. Almost within sight are the early homes of Barnabas C. Hobbs, first President of Earlham and eminent Indiana educator, and of William P. Pinkham, an Earlham instructor who served the College one year as Acting President.

Professor Ed pointed toward his own boyhood home, only a quarter mile distant, which had once entertained notable, though unwelcome visitors: none other than Morgan's raiders in connection with a dramatic Civil War episode. On the next day, however, the visitors served were the Union soldiers who had rallied to speed the parting guests from Dixie.

ON TO CLIFTY FALLS

Driving on eastward toward Madison, we turned aside at Hanover to call at Hanover College, on its slightly location commanding a sweeping panorama of the Ohio River. Then on to Clifty Falls State Park, and more particularly just now to Clifty Inn, where a bountiful chicken dinner was put where it would do the most good.

This Park, with its magnificent outlook over the river and surrounding country, unsurpassed anywhere many world travellers aver, and with its deeply-cut gorge featuring Clifty Falls, presents an all but unbeatable combination of scenic attractiveness. But what's the use? Our adjectives have run out, so there is nothing for it but to turn homeward. And that we did Sunday afternoon, returning by the picturesque route which leads by the way of Batesville, Metamora and Brookville.

We cannot be purer than our thoughts, higher than our ideals, nor greater than our dreams; therefore, we must think correctly, foster noble ideals, and rise on the wings of imagination to the highest things of truth and experience.

THE BOYS OF OLD BLUE RIVER

BY E. HOWARD BROWN

It may be of interest to many Friends to know what became of the young people from one little country meeting in southern Indiana.

Blue River Meeting was set up more than one hundred years ago by Friends who came from North Carolina. It was three miles from the county seat and just off the main east and west road.

When a very young man, Barnabas C. Hobbs assisted in starting Blue River Academy, in which he was a teacher. He went to Bloomingdale, where, as Principal of Bloomingdale Academy, he became a very prominent and useful Friend. He was the first Clerk of Western Yearly Meeting, the first President of Earlham College, and became the first Superintendent of Public Instruction in Indiana. He was also a minister and traveled extensively.

Joseph Moore was President and for many years a Professor at Earlham. He was long the Curator of the Joseph Moore Museum in Lindley Hall, and had been responsible for its establishment. He was one of the boys from Old Blue River.

Frank Moore from Blue River became a prominent Presbyterian minister; Henry Trueblood a United Brethren minister.

Samuel Moore went from Blue River to Lafayette, Indiana, where he entered business and became a prominent merchant.

William P. Pinkham taught in the Academy at Blue River and later in the Cleveland Bible Training School. He was Editor of the *Evangelical Friend* and a leader in Ohio Yearly Meeting.

Edwin P. Trueblood lived within a quarter of a mile of the meeting and Academy. He has been a member of the Earlham Faculty for nearly a half century, and has been called the "Grand Old Man" of Earlham.

Thomas C. Trueblood, older brother of Prof. Ed, retired a few years ago as head of the Public Speaking Department of the University of Michigan.

Benjamin F. Trueblood was born and raised in Blue River. He became President of Penn College in 1878; he was a minister and preached in Boston, Massachusetts, for some years. He became Editor of the *Advocate of Peace* and Secretary of the American Peace Society. At the time of his death he was the recognized head of the Peace movement of the world.

Alpheus Trueblood and William, brothers of Benjamin, also started at Blue River. Alpheus became a minister and filled many important places in Indiana Yearly Meeting. William was for many

years a beloved Professor at Friends University in Kansas.

Willard O. Trueblood started at Blue River. After Earlham, he taught for a few years, then entered the ministry, in which he has held important pastorates at Toronto, Poughkeepsie, Indianapolis and Whittier.

Luther E. Trueblood, of Indianapolis, a brother of Willard, is Benevolence Treasurer of Western Yearly Meeting.

Noble C. Trueblood, born and educated at Blue River, has served as pastor in Oklahoma, Iowa, Indiana and Ohio.

Edmund T. Albertson here received his first lesson in Sunday School work. For a number of years he was Secretary of the Colorado Sunday School Association, and is now Secretary of the Indiana Council of Christian Education.

We cannot close this story of "The Boys of Old Blue River," without mentioning one little girl. Eliza Armstrong Cox went to Old Blue River to teach in the Academy. From her position there as teacher, she went forth to become a minister, Editor of the *Missionary Advocate*, teacher and missionary leader of the church.

Besides all these, there remained at home in this little country meeting, a host of loyal, faithful souls who have kept the home fires burning for more than one hundred years: brave souls, strong characters, men and women who have had a part in all the work of Western Yearly Meeting.

Perhaps this story can be duplicated by other meetings. It should be written in a book. If you have been discouraged in your small meeting, and felt as if you might as well close the doors, stop and ask yourself the question, "Do country meetings pay?"

Russiaville, Indiana.

FINE MISSIONARY MEETING HELD AT AMBOY

What is reported as an unusually good meeting of the Women's Missionary Union of Indiana Yearly Meeting was held on October 27 at Amboy, Indiana. This report comes both by word of mouth, and through the account published by the Amboy *Independent*, from which the following facts are taken.

Twenty-five local societies were represented at the meeting, with a few visitors present from Western Yearly Meeting. Amy J. Marvel of Richmond, President, had the pleasant experience of presenting the program as scheduled, without a single substitution.

The opening devotional service was conducted by the local pastor, L. Herbert Reynolds, and each of the five department secretaries of the Union was given time to present the work of her

department and tell of helps available for local societies.

"Gleanings from the Field" was the subject of a talk by Murray S. Kenworthy. His work as Acting Secretary of the Mission Board enables him to give up-to-date information about the work and the workers. He told also of some of the perplexing problems which the Board meets, some of the unfulfilled needs on the Mission fields, and the lack of suitable applicants to fill vacancies now existing on the staffs of some fields.

A vocal solo by Esther Overman of Lynn was much enjoyed, and a talk by Elizabeth Binford closed the morning session. Mrs. Binford has spent thirty-eight years as a missionary in Japan and told something of her work there. She reminded the conference that it had been but fifty years since Christianity was first taken to Japan and that the western world sent its weapons of war before it sent the gospel to Japan and she asked that we judge a little more kindly and a little more lovingly.

A devotional talk by Gurney Binford

opened the afternoon session. His talk was based on forty-three years of experience in Japan. He was followed by Dr. Charles DeVol who was born in China and has spent most of his life there. He referred to the coincidence of Japan and China being brought together on the same platform. In his talk on "China of Today" he told of the great changes which have taken place in China since the first Friends missionaries began work there just fifty years ago. It is a united country, now, connected by modern means of communication and travel and with many modern industrial plants, among which is the third largest chemical plant in the world, located near the speaker's former home.

"Reconsecration to Our Task" was the subject of an impressive talk by Milo S. Hinckle, Field Secretary of Indiana Yearly Meeting. "The missionary enterprise is essentially spiritual; it is necessary that those of us who stay at home be just as consecrated to the task as those few who are sent to other fields. Today's program has given a panorama of opportunities for service."

Financial Statement

REPORT OF UNITED BENEVOLENCES

April 1 to October 31, 1937

Received from Yearly Meetings:

Baltimore	\$ 1,392.58
California	85.12
Canada	47.90
Indiana	5,167.53
Iowa	3,349.47
Kansas	359.91
Nebraska	163.76
New England	1,728.90
New York	2,295.54
North Carolina	1,862.67
Western	3,165.45
Wilmington	716.27
Oregon	111.16
Received from Other Sources	957.46

Total Receipts\$21,403.72

Distributed to:

American Friends Board of Missions	\$17,865.21
Peace Association of Friends	144.47
Board of Christian Education	504.82
Board on Prohibition and Public Morals	73.23
Board of Education	35.69
Fund for Aged Ministers and Missionaries	983.41
Cooperative Fund	1,266.38
Emergency Fund	529.14
Bank Service Charge	1.37

Total Disbursements\$21,403.72

Estimated Budget for year 1937-38.....\$65,000.00

Receipts to date21,403.72

Balance to be raised by March 31, 1938\$43,596.28

"That's what there is of it"

With these words the bookkeeper at the Central Offices handed us for signature the distribution checks for our Boards and Agencies. What did she mean? For answer read the Financial Statement on the opposite page.

Is that all there is of it? Do these figures express our degree of concern and loyalty? Are they the correct measure of our commitment to our United Work? We do not think so.

What answer does your Yearly Meeting make? Will you not help it make the right one?

Let's see that there is more of it—next time.

These are a few sentences gleaned from his talk which closed with a prayer of consecration.

The closing number of the afternoon was a well-given Stewardship playlet presented by the Fairmount Society.

Visitors spoke in highest terms of the hospitality extended by the hostess church and of the bountiful noon luncheon when three hundred and thirty persons were served.

INDIAN SUMMER REPORT OF SUMMER WORK

The Xenia, Ohio, Friends Church in Wilmington Yearly Meeting enjoyed a red letter day on August 15, in a service of re-dedication of the church and the dedication of the pipe organ, the gift of Carleton and Leona Anderson in memory of his mother, Maude Anderson.

For several weeks various lines of improvement had been going forward. The walls were re-decorated, a new carpet laid on the floor, an electric clock installed, and with the completion of the

organ it was fitting that again the building and equipment should be dedicated to the service of the Lord. Then, a new generation had grown up since the first dedication twenty-nine years ago, and it was well that these young people who had labored so faithfully for these improvements should dedicate the result of their efforts to His service.

Three services were held with the house filled at every service. In the morning worship, Charles E. Hiatt, of Winchester, Indiana, delivered the message following the dedicatory service conducted by the pastor, De Ella L. Newlin. The organ was presented to the church by Carleton Anderson and received on behalf of the congregation by Otis Pramer. A bountiful lunch was enjoyed, one feature being an immense, three-tiered cake beautifully decorated, the gift of Merrick and Reva Dakin.

The afternoon service was featured by an organ concert, brief reminiscences by those who attended the first dedication, and by short talks by Jane M. Carey, Alvin E. Wildman, Harry A. Leasure, and others. At 7:30 p. m. the churches

of the city united in the service with Rev. R. E. Simester, pastor of Trinity M. E. Church, giving the message. A fine spirit of interest and goodwill was manifested on the part of the other churches, expressed with flowers and in other ways, and the generous offering of the union service, \$25, dedicated to the organ fund to cover cost of installation. Music for the services was furnished by the orchestra, choir, and men's chorus. The church was beautifully decorated for the occasion. At noon a group picture was taken of those who attended the first dedication.

A Father and Son banquet was a pleasant event recently when seventy men and boys surrounded the beautifully decorated tables. The toast to the fathers was given by Jack Jordan and the response on behalf of the fathers was given by Otis Pramer. Grover Crawford presided and introduced Dr. W. R. McChesney, President of Cedarville College, as guest speaker. His address was one of great inspiration.

The missionary interest has been quickened by an illustrated lecture on our Indian work, by Charles S. Vincent showing the slides on Jamaica; and by Mrs. Willis H. Harner giving a very interesting account of her travels through Japan, illustrated by slides. At the annual Guest Night of the Missionary Society, a challenging message was given by Mary Geyer Wilmot, missionary to China.

In the department of Prohibition and Public Morals, Edwin Buchwalter, of the Ohio Anti-Saloon League, gave the message on Sunday morning, July 18. A Temperance flag, following the design of the United States flag was made from pledge cards signed by members of the Sunday School. This was later displayed in the W. C. T. U. building at the County Fair.

Three of our members have been removed by death recently: Martha Frye, April 3; Florence McKinney, August 25; and Louisa White, September 22.

Within the last four months, twenty-three new members have been received—fifteen active and eight associate members.

SERVICE

Where shall I serve? I hear you say,
Just in the place where you are today.
When shall I serve? Whene'er you can,
Do a kindness to beast or man.
How shall I serve? As Jesus would,
Who spent His time in "doing good."
A kindly word, a cheery smile,
A helping hand, deeds worth while,
Are easy to give, and mean so much,
To those in need of a friendly touch.

DAISY DEAN HOWELL.

Danville, Indiana.

KANSAS YEARLY MEETING IN ANNUAL SESSION

The sixty-sixth session of Kansas Yearly Meeting was held in Wichita, October 12 to 17. It was also the eightieth anniversary of a regular Friends meeting in Kansas and the one hundredth anniversary of organized mission work by Friends in the State.

In convening the first session, Frank C. Brown, the Presiding Clerk, expressed concern over the apparent lethargy not only of Friends, but of Christian churches generally, and appealed to Friends to become more interested and active in the work of the church during the coming year.

Not in a decade has there been so large an attendance of visiting ministers and workers at Kansas Yearly Meeting as this year. At the opening session the names of Harold Kuhn of Ohio; Jacob Griffin and wife of Indiana; Lavina Vestal Stanley of California; Thomas O. and Edyth Wilcoxon of Indiana; Dorothy Pittman, returned from Dakota; Everett and Ruth Kellum from Africa and Henry and Alma Cox from Cuba, were read. Later sessions were attended by Edward K. and Della Lindley, and Robert C. and Addie Christie of Indiana; George Wood of Iowa; J. Cuthbert Wigham of England; Alice Lewis Pearson, James Fisk and James H. Smith of California; Morris Lemmon of Iowa; and John Bond, F. B. Shinkle, Rhoda Dobbins, Bert Hoskinson and E. Grace Clark, members of Nebraska Yearly Meeting. Several of these gave inspiring messages or participated in the discussions during the week.

Frank C. Brown was reelected Presiding Clerk for the seventh year; Bertha Stubbs-Sumpter, Reading Clerk, Gervas A. Carey, Recording Clerk, Harold A. Selleck, Assistant and Eli Wheeler, Announcing Clerk.

While the attendance at the Yearly Meeting was equal to that of previous years, the percentage of appointed representatives and committee members was relatively small.

Consideration of the departments of Peace, Temperance, Missions and Education were especially interesting. Anna Jane Michener, chairman of the Peace Committee, stressed the following objectives for Friends: peace within the individual; peace within the church; peace within the community; and peace in the world.

The action of the last session of the Kansas Legislature in overriding the state constitution, called forth a resolution: "deploring the action of the Legislature in passing a bill legalizing the licensing, contrary to the constitution, of the sale and use of a drink which science has proved to be intoxicating. Another resolution condemned the action of the

government in manufacturing liquor in the Virgin Islands.

The Meeting approved a budget of \$6,000 for mission work in Africa under Arthur and Edna Chilson, and voted to send two more missionaries to that field if suitable persons can be found.

An increased enrollment at Friends University and an encouraging report of the finances of the institution were pleasing to the Meeting. In this connection, Gervas A. Carey spoke of the value of church supported schools and outlined some of the religious activities of the University. He said that there were twenty-two students among those taking Bible training who are preparing for the ministry. The following trustees of Friends University were elected: for three years, Margaret Griffin Carter, Bertha S. Sumpter, J. Perry Hadley, George M. Woody, and E. I. Haworth; for two years to fill a vacancy, W. S. Kitch. The reopening of Friendswood Academy at Friendswood, Texas, was reported at the educational session.

In his annual report, Daniel W. Binford, the Yearly Meeting Treasurer, said that all bills were paid promptly by him last year and that the budgets of the various meetings had been met more promptly than for several years past.

Frank Davies, General Superintendent of the Yearly Meeting the past three years, having resigned to become pastor of a church in Long Beach, California, the Meeting elected Richard L. Wiles, pastor of the North Wichita Friends Church, to that important post.

Alden Pitts and Claire Willcuts, young ministers recorded during the past year, were introduced at one session. Both have been assigned to pastorates in the Yearly Meeting.

After much discussion among Friends, both at Yearly Meeting sessions and outside during several years past, the Yearly Meeting at the Friday afternoon session, voted to sever all connection with the Five Years Meeting of Friends. While there was no opposition voiced when the vote was taken, it is by no means the unanimous sentiment of Friends of Kansas Yearly Meeting.

ORMAN C. EMERY.

WE LIVE AS WE GIVE

All that we save is that which we give,
Be it money or time, we live as we give.
The heart that is hungry will be fed
By giving out the living bread.

The soul that's lonely for one so dear
Will be comforted, giving out cheer.
The things we save are the things we give
Be it love or hate—we live as we give.

EDITH B. MCGINNIS.
Friendswood, Texas.

IMPRESSIONS OF PORTLAND PREACHING MISSION

BY JAMES A. CONEY

The Portland, Maine, Preaching Mission has just concluded. A few timely observations are in order. First, let us list the missionaries:

Muriel Lester, London.
Adolf Keller, Geneva, Switzerland.
Grace Sloan Overton, Michigan.
Harry N. Holmes, New York.
A. J. Muste, New York.
William Hiram Foulkes, Newark.
Walter E. Woodbury, New York.
Ruth I. Seabury, Boston.
Joseph Fort Newton, Philadelphia.
Norman Vincent Peale, New York.
Carl C. Rasmussen, Washington,
D. C.
Dwight J. Bradley, Boston.

These missionaries gave absolute voluntary service. The Mission lasted four days, during which literally thousands of people, including school children, heard the messages. Meetings were held for ministers, women, youth, and seminars were a daily feature. Evening mass meetings gathered as many as fifteen hundred people at one meeting.

The closing service of dedication was addressed by the Hon. Francis B. Sayre of Washington, who spoke on "Christ for the Crisis."

Surely, earnest Christian people should take courage that we should see the day when such eminent preachers and speakers spend themselves sacrificially to bring the message of the Gospel to all and sundry.

The names of those making decisions for Christ are written in a large book to be preserved by the Portland Federation of Churches, of which Lindley J. Cook, pastor of the Friends Meeting in Portland, is President.

Perhaps the most important thing said during the Mission was: "We have been living a long time in Athens. Our departure is long overdue. We must return to Jerusalem." And this: "It is an impressive thought that Jerusalem is the only Home Mission field in the world. Missioners of Christ went out over the world from Jerusalem. We Christians of North America, for instance, are converts to the Christian faith, members of the Native Church. We therefore are debtors both to Jew and Greek, bond and free."

From Portland the Mission extends to the far reaches of the State of Maine—Lewistown, Augusta, Farmington, Ellsworth, Houlton and Presque Isle.

Very notable is this inter-denominational cooperation, with Friends having their full share.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

CLOTHING AND ITS SPIRITUAL SIGNIFICANCE

Editor, THE AMERICAN FRIEND:

Our clothing serves a threefold purpose, and each is a type of something we are to find in Christ.

From Genesis to Revelation, the primary purpose is to furnish a covering, a relief from shame. In it we find also a protection from the dangers and discomforts of the elements. The third use is that of adornment, which is a figure of the spiritual beauties to be found in Christ.

Before sin came there was no shame, and no need of clothing. "And they were both naked, the man and his wife, and were not ashamed." (Gen. 2:25.) But sin entered, and with it came shame and therefore the need of clothing. Man tried to supply this need by his own effort; but it was not sufficient. He was not able to face God in his figleaf apron, so he hid himself from him.

God loved Adam and Eve and wished to have fellowship with them. But in order to enjoy this fellowship he must first remove their sense of shame in his presence, so that they might be able, once more, to lift up their faces to him in confidence. So he made them coats of skins and clothed them. (Gen 3-21.) Here we see that it was necessary to shed blood in order to cover their sin and shame. In Heb. 9:22, we read, "Without shedding of blood is no remission." We learn, also, in Heb. 10:4, "It is not possible for the blood of bulls and of goats to take away sins." This chapter shows clearly that all blood sacrifices were simply types of the offering of Christ, including those slain to clothe Adam and Eve.

When Adam and Eve put on the garments God provided for them they acknowledged their sin, and accepted God's plan of salvation for them. As they put on their coats, so we are admonished to put on Christ. (Rom. 13:14.) The same exhortation is found in Rev. 3:17-18. In verse seventeen we find a church so worldly that the Lord says to it, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked? I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint

thine eyes with eyesalve, that thou mayest see."

The nudists admit this relation between sin and clothing; that the putting on of clothes is a confession of sin. Since they deny the fact of sin, they deny, also, the shame, and the need of clothes. This is just another way of denying their need of Christ. Like the church of Laodicea, they say they have need of nothing; and like the Laodiceans they do not know how very much they do need. There is something the nudists seem to have failed to see. It is this: from the Garden of Eden, where sin and shame first touched man, to the end of eternity, man can not come into the presence of God unclothed. Of this clothing, our earthly garments are a type; and each time we put them on we consciously or unconsciously typify our need of a savior.

How insidious is sin, and how wily is Satan! How he slips up on us, little by little. Are we blind, so blind that we cannot see that he is gradually unclothing us, and deceiving us into thinking that the shame has been removed from nakedness, both physical and spiritual?

Are we too blind to see that when we lose our sensitiveness to shame we lose also our keen sensitiveness to sin; and when we lose our ability to blush, we lose also the power to feel deeply in spiritual things? Do we fail to see that the sense of shame is one of our strongest allies in our fight against temptation?

The shame of nakedness drives us to cover in clothing.

The shame of sin drives us to cover in Christ.

It is exceedingly dangerous for us to surrender this God-given protection.

"I counsel thee . . . to anoint thine eyes with eyesalve, that thou mayest see. (Rev. 3.18.)

LULA JACKSON.

New Sharon, Iowa.

NEW MEETINGS PLANNED

Editor, THE AMERICAN FRIEND:

Friends from the three Chicago Meetings visited with Friends at Madison, Wisconsin, on October 24, staying for meeting and an afternoon session at which Wilfred Jones spoke of his recent experiences in Spain.

The Madison group is planning to organize itself into an Independent Meeting. Among those active are Manfred and Agnes Reagan Kuhn, Lelia Bascom, John and Evelyn Johnson Culver, Marie Johnson Kellogg, Mr. and

Mrs. J. Paul Heironimus, Ruth Jones Wentworth, Merritt Yerkes Hughes, Sarah Dunlap, and others. Members of this group are drawn from all sections of Friends.

The Mid-West Office of the American Friends Service Committee is naturally anxious to discover names of Friends in Madison, or Wisconsin generally, who are not acquainted with the organizing group but who might find harmony with it.

A similar concern of our office is also directed to the discovery of Friends or Friendly people in the vicinity of Urbana and Champaign, Illinois. Our knowledge of those already there leads to the thought that group activities might be possible.

Readers who know of Friends, or of others who might be interested in such group meetings, either at Madison, or at Urbana and Champaign, are asked to send names and addresses to the A. F. S. C. Mid-West Office, Room 1103 at 53 West Jackson Blvd., Chicago, Illinois.

ALFRED H. COPE.

RAM ALLAH ENROLLMENT REASSURING

Editor, THE AMERICAN FRIEND:

Readers of THE AMERICAN FRIEND might be interested to know that I have just received word from Mildred White that all is well at Ram Allah. Both schools started October 3rd and the enrollment is excellent. To date there are two hundred in the Boys School and about two hundred and fifty in the Girls School. Some classes are so large that they have had to be divided into two sections. Irene Clay of North Carolina, the new music teacher, is there as well as John Hawkins, and the Mary G. Williams Fellow, Lawrence Kirkpatrick.

Some people in this country expressed anxiety about the opening of the Schools in the face of political problems but this enrollment is reassuring. Our faith should never waver for God is with us.

KHALIL TOTAH.

Haverford, Pennsylvania, October 27.

DO PLEASE KEEP THIS IN MIND

It is not uncommon for travelling representatives of various and sundry magazines to approach women's organizations of our meetings, proposing a subscription campaign with commissions as an inducement. When such an approach is made, it will be appreciated if women Friends will keep the interests of our own church paper in mind. If they will write William J. Sayers, Field Secretary of the Friends Publication Board, Friends Central Offices, Richmond, he will be glad to tell them of the mutual benefit subscription campaign now getting under way.

Religion

QUAKERDOM AT LARGE

According to its register of students, three Friends are enrolled at Hartford Theological Seminary, as follows: Helen Hull, New York, graduate of Muskingum College; Daryl Kent, New York graduate of Guilford College; David Webb, Indiana, graduate of Earlham College.

* * * *

In looking over an announcement bulletin of the Bureau of University Travel, a travel foundation established primarily for meeting the requirements of particular travel groups in foreign tours, we note that two Friends were on the staff of leaders for the 1937 season: Jerome Davis, until recently of Yale University, and Lindley Richard Dean, of Denison University in Ohio.

* * * *

Lawrence E. Lindley of Philadelphia is on a three months trip to the Indian country of the West, making an inspection for the Indian Rights Association on whose staff he has been for some years. His tour is including our own mission field in Oklahoma, the Pueblos near Santa Fe, the Apache Reservation in New Mexico, the Southern Ute Agency in Colorado and the troubled Navajo country, and then on to the Pacific Coast.

* * * *

American friends of Harry T. Silcock of London Yearly Meeting, who was in attendance at the World Conference, will be interested to know that his eldest son, Thomas H. Silcock, has been appointed Professor of Economics at Raffles College, Singapore, where he will have Chinese, Malays and other students. The *London Friend* says that he expects to sail with his wife and baby daughter in December. Remembering Harry Silcock's youthful appearance, it may be surprising to some to learn that he has a son old enough to have a "D. Phil." degree from Oxford, and already to be a full fledged Professor of Economics.

* * * *

Susan Binford, widow of Micajah Binford, widely remembered as a Friends minister who did effective service in various Yearly Meetings, fell at her home in Richmond, Indiana, on October 23 and suffered a badly broken hip. This is a serious affair for one of her eighty-six years, and her friends are keenly solicitous for her. Her daughter-in-law, Emily Gilbert Binford, has come from Newberg, Oregon, to help care for her.

* * * *

John Pratt and Eleanor Wood Whitman of Boston are spending some time

visiting England. We learn from the *London Friend* that during "Committee Week," November 3 to 5, an exhibition of pictures of New Hampshire scenery, painted by the former, was made in the Art Room at Friends House. The Whitmans were to give a dramatic presentation of "The Message of Isaiah" at Oxford Meeting on the following Sunday evening, and are lecturing here and there on Art and Biblical Literature.

* * * *

President William C. Dennis of Earlham College made a five day speaking tour in eastern Ohio last week under the auspices of Rotary International, which conducted a series of Institutes on International Affairs. His particular subject was "The United States and the Far East." In addition to addressing public meetings in various cities in the evening, he spoke during the day at high school and at Rotary Club meetings.

* * * *

Homer J. Coppock, Recording Clerk of Western Yearly Meeting and long prominent in Friendly activities in the Chicago area, has been appointed Dean of Herzl Junior College of Chicago. He has been serving as Assistant Dean of the College since it was organized in 1932. Prior to that time he was connected with the Y. M. C. A. schools of Chicago.

* * * *

Our report in the October 14 issue of the memorial exercises in tribute to the pioneer Quaker sky pilot, Thomas Beals, has apparently stirred up the pure minds of the Beals descendants far and near. Zimri Ellis writes from Newberg, Oregon, that Elizabeth Beals was his grandmother. From her he had the story of the three Beals brothers (Three seems to be the sacred number in American genealogical tradition), all big and mighty men, William Penn colonists, who walked to measure off the land bought by them of the Indians.

* * * *

Ralph and Edna Coffin Collins, Earlham College graduates who have been in Chicago for some time working and studying in their chosen field of social welfare service, are again residents of Indiana with their home at Indianapolis. Ralph has a position at the State Prison for boys at Pendleton, where he is adviser and counsellor of the inmates, giving special attention to those coming up for parole. Edna is engaged with the Indianapolis Y. W. C. A. as interviewer and case worker. Her older sister, Mabel Coffin, is located at Elkhart, Indiana,

where she heads the state relief agencies of six counties. The Coffin sisters are proving themselves worthy of their fine family tradition in Indiana for humanitarian work.

* * * *

Following several months spent in Europe, Roy H. and Decil Fields Wol-lam have been spending a few weeks at Fountain City north of Richmond with Roy's mother, Emma W. Hartley, before returning to the Pacific Coast. A year or more ago Roy suffered a serious affliction of the throat which compelled him to withdraw for the time from his active work in the ministry in Southern California, and while his throat is much improved, he is not yet able to resume public work, which makes their future plans indefinite. They will spend some time at their former location, Tuscon, Arizona, on their way to California. Their two sons are doing well at Occidental College, one a Senior and the other a Junior.

* * * *

After serving three years at Louisiana State University as Professor of Economics, H. Linneus McCracken has recently been made head of the department, and has also been appointed Associate Editor of the *Southern Economic Journal*. Last week he read a paper at a meeting of the Southern Economics Association held at Knoxville, Tennessee. Irene McCracken has promptly become identified with the musical interests of Baton Rouge. Their older daughter, Pauline, who was graduated from the University in June, is a secretary for the Agricultural Extension Department of the University in the field of Rural Sociology, while the younger daughter, Genevieve, has her feet on the Freshman rung of the latter of higher education.

* * * *

William D. and Charlotte Webb, and two small children, are in the home land again, having very recently returned from war-stricken China. William has been teaching in the mission school at Ningpo, about one hundred miles south of Shanghai, maintained by the church boards operating in that section. Enrollment was small at the opening of the school year due to the disturbed conditions, and this fact, combined with the desirability that nationals of other countries withdraw from China as expeditiously as possible, made it seem wise for the Webbs to return home after an absence of several years. William and Charlotte Webb met in the Near East,

where they were married, and went to China, where their children were born. After landing on October 18 at Vancouver, British Columbia, they went first to Ontario, where they visited with friends and relatives at Toronto and Wellington before coming on to Richmond to the home of William's parents, John R. and Margaret D. Webb.

* * * *

Effie Marine Harvey, a member of New York Monthly Meeting, spoke in a recent broadcast over station WNYC (Municipal Radio Station of New York City) on the subject, "Universal Peace from a Quaker's Viewpoint." So much interest was expressed in the broadcast and so many were the inquiries received by the station concerning it that it has been arranged under the auspices of the Foreign Affairs Forum for her to give a series of broadcasts continuing the same subject. The first of the series was given on Sunday afternoon, October 31 at 3:45 E. S. T. Effie Harvey has long been well known as a lecturer both on the public platform and on the radio in the Middle West as well as in the East. In her lectures she stresses international affairs on the background of her wide travel in America and Europe and of her cosmopolitan experiences. She is a cousin of Arlando Marine, well known Friend of New York Yearly Meeting, both having been raised near Richmond, Indiana.

* * * *

Funeral services for two Friends who had long been prominent in the educational and civic life of Richmond were held in the West Richmond Meeting-house on October 27. The first, that of Norval C. Heironimus, who for a long period of years had been identified with the Richmond public school system. He was one of the founders and pioneers of the Junior High School movement in this section and had a wide reputation as an excellent administrator. Following his retirement a few years ago as Principal of the Dennis Junior High School, he gave increased attention to the work of his Monthly and Quarterly Meeting, serving efficiently at the time of his death as Chairman of White-water Meeting Business Committee. For many years he had served as Treasurer of his local meeting. Edward H. Harris, a Hicksite Friend, was manager of the two Richmond daily newspapers and in that connection and other ways exerted a great influence in Richmond and surrounding country. As Secretary and Director of the American Newspaper Publishers' Association, and as a leader in working out new relationships between press and radio, he had a national reputation as was fully attested in the many tributes paid him from

men prominent in many walks of life from all over the country.

NEWS OF OUR MEETINGS

Seattle, Washington, Meeting again welcomes home one of its cherished daughters in the person of Alma Cox, missionary from Holguin, Cuba, who is visiting at the home of her mother, Luella Welch... Beatrice Shipley of Philadelphia is getting nicely started in her work as Director of the new Friends Center at Seattle, adjacent to the State University campus.

* * * *

Mooreville, Indiana, Meeting held a social gathering on October 28, in honor of the pastor and wife, Albert L. and Alice H. Copeland, who are beginning their fourth year of service. The occasion was well attended and the fine spirit which prevailed promises a good year. The Intermediate Society of the meeting is making definite contributions to the work of the church. The Intermediates will have charge of a special service in which the pastor's sermon will be illustrated with lantern pictures, on Nov. 14. The Monthly Meeting has appointed two of the group as representatives to Quarterly Meeting, as it did at last Quarterly.

* * * *

Following stimulating suggestions made by its Superintendent, Fredric E. Carter, at its annual sessions in August, Western Yearly Meeting is attempting to put realistic content into the term, "church extension." Three or four points within its limits have been selected as centers of efforts in this particular—points to which Friends with the passing years have moved for the schooling of their children or for employment or for other purposes. One of these places is Columbus, Indiana, a survey of which, made by Glen and Mildred Rinard, pastoral leaders at Azalia not far away, disclosed the pres-

ence of about twenty Friends in the community. As a result a meeting was held at one of the homes on the evening of November 2, at which not only the Rinards but Fredric and Ethel Carter were present. Fred Carter shared with the group some of the high points of the World Conference of Friends. It is hoped that other group meetings will follow. It will be helpful if any meeting, through its clerk or pastor, will communicate either with Della Parker Morris, 1302 California Street, Columbus, or Glen Rinard, Elizabethtown, R. F. D., giving information of any Friends of whom they have knowledge who have moved to Columbus.

WINCHESTER OBSERVES OLD HOME DAY

Sunday, October 31, was ideal for the observance of Old Home Day at Winchester, Indiana, Meeting. The attendance was large and a bountiful basket dinner was enjoyed in the basement at noon. The program was in charge of Aaron and Inez Napier, assisted by a committee.

The principal features of the forenoon session were an inspiring sermon by William J. Sayers of Richmond, a former pastor, with text from Haggai 11: 9; a vocal solo by Esther T. Overman, "Open the Gates of the Temple," and a trombone solo by Charles Cates. The afternoon service was opened with congregational singing of old-time hymns led by Inez Napier, and a cornet solo, "The Sweetest Story Ever Told," by Charles Cox. Ira C. Johnson of Lynn brought a fine message.

This was followed by informal talks and reminiscences by the out-of-town guests and members. Charles E. Hiatt, a former pastor, told of the dedication of the meetinghouse more than twenty-nine years ago, when Thomas C. Brown of Western Yearly Meeting delivered the sermon. Winchester claims the distinction of having the first pipe organ in a Friends church in the world, which was installed during the pastorate of Edward Woodard. Oscar Puckett, for many years choir and orchestra director, said the first hymn sung by the newly organized choir was "Only a Step to Jesus." Letters were read from Ward Cornell, London, Ontario; Delor and Hazel Hiatt, Orlando, Florida; Alice Rocheleau, Lakeland, Florida; Perry Bantz and his wife, Hillsboro, Ohio; Winifred Milligan, Whittier, California; Michael and Julia Winemiller, Akron, Ohio, and Fredric and Ethel Carter, Plainfield, Indiana.

A memorial service was held for Frank Cornell, former pastor for fifteen years, who died recently in Green Cove Springs, Florida. A letter was read

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa.; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

from him in reply to the invitation he had received to attend Old Home Day. This service was closed by singing Frank Cornell's favorite hymn, "In the Cross of Christ I Glory."

FRIENDLY NEWS FROM THE NATIONAL CAPITAL

We have had the great pleasure of meeting Jaroslav and Vlasta Kosé, from Czechoslovakia. They were recently in Washington for a few days, and in spite of a very heavy schedule were good enough to have tea with about forty of the Washington Friends one afternoon. We heard from them of the group of Quakers in their country—of their interest in promoting peace and good will, and of their sponsorship of the young people's forum—the "Living Newspaper," Dr. Kosé called it and we learned many facts about that brave little democracy which looks so eagerly to the United States for leadership and cooperation.

Dr. Kosé is one of those busier people! Founder and President of the American Institute in Prague, he also is Deputy Director-General of the Export Institute, and Secretary-General of the Czechoslovak League of Nations Union. Vlasta Kosé was one of the first Czech women to attend Vassar College when Vassar inaugurated its plan of bringing five students from Czechoslovakia to the College each year. She is the founder of the Girl Guide movement in her country and very active in its promotion. The Kosés are on a two months lecture tour which undoubtedly will put them in touch with a number of Friends groups.

The latest milestone in cooperative activities in the District has been the formation of the D. C. Cooperative League. It will provide a central organization to carry out a vigorous educational and promotional campaign in behalf of the several local operating co-operatives. It's quite amazing to note the rapid growth of these cooperatives. In just one year Washington has: a Rochdale Restaurant; a Cooperative Industries, which operates a one hundred acre farm, with a grocery store and market in the city; the Washington Woman, a dress and coat shop; Konsum, an auto service station; and two small but steadily growing grocery stores.

J. EDWARD HARTSUCK

Following a three year period of failing health, J. Edward Hartsuck died October 22, 1937, at his home near New London, Indiana. He was born Dec. 23, 1869, at Albia, Iowa. For a long period of years he was active in the ministry,

always known for his earnest consecration and stalwart devotion to Christian truth.

The first five years of Edward Hartsuck's ministry were spent in mission work among the Indians in Oklahoma. There followed several years of pastoral work in Iowa Yearly Meeting, at Albia, Scranton and New Sharon. In 1919 he removed with his family to Indiana, in which State he served successively as pastor in the meetings at Mooresville, Knightstown and Wabash. When his health began to fail in 1934, he removed with his wife, Laura Hartsuck, to a small farm near New London in the hope of recovery.

Three daughters, Isabel of George School, Pennsylvania; Mary H. Mooney of Indianapolis; and Helen of New York City, were with their father at the time of his death. Besides these and his wife, a fourth daughter, Esther H. Kintner of Grand Canyon, Arizona, survives. Funeral services were held in the New London meetinghouse, with Allan Reynolds, the pastor, in charge. Other ministers attending and helping in the service were Murray S. Kenworthy, Parvin W. Bond, Clyde O. Watson, E. Howard Brown and Luther E. Addington.

FRANK CORNELL

"Up to the bountiful Giver of Life;
Up to the City where cometh no strife;
The dear ones are gathering home."

Thus we are thinking today of our esteemed friend and fellow worker who was called from his earthly home in Green Cove Springs, Florida, to his heavenly home on the morning of October 20, 1937.

Though he had been in declining health for a considerable time, the fatal illness was of brief duration and to himself not an unwelcome guest, as he had frequently expressed to his intimate friends. To them, also, he made it clear that his hope was anchored in the grace of God as revealed in Jesus Christ.

Frank Cornell was born at Athens, Ontario, Canada, May 8, 1857. Reared in a Quaker home and conscientiously

nurtured in the Christian faith, he could not remember the time when he was not a Christian of the Quaker persuasion.

He was educated in the Provincial Schools of Canada for a teacher, which profession he followed successfully for a number of years. In the local meetings he was often called upon to minister to the spiritual needs of the congregation. So acceptable were his messages that on November 15, 1900, he was recorded a minister in the Society of Friends. Feeling the urge of the Spirit, he gave his time and talents wholly to the ministry of the word, serving as pastor the Friends meeting at New Market, Ontario, for nine years, that of Los Angeles, California, one year and the Winchester, Indiana, meeting fifteen years. He was also the founder and editor of the *Canadian Friend* in connection with his pastorate at New Market.

He was married to Mary E. Ward of Kingston, Canada, on October 17, 1882. She departed this life at their home in Green Cove Springs, on March 25, 1935. Their two children survive them—E. Ward, of London, Ontario, and L. Kathleen, now of Tampa, Florida, both of whom were privileged to be present at the last solemn rite, administered at the grave side by the pastor of the Presbyterian church of Green Cove Springs, who had proven himself a "friend of the Friends."

Frank Cornell, with Mary his wife, had located at Penney Farms, Florida, November 10, 1926, where they formed many new and abiding friendships. On October 4, 1932, they moved into the city of Green Cove Springs, on the banks of the beautiful St. Johns River, in the home from which they both took their final departure, to dwell together forever in the Beautiful City of God.

FRED L. RYON.

LILLIAN E. HADLEY

Lillian E. Hadley, daughter of Thomas and Mahala Outland, one of Kansas Yearly Meeting's most prominent women Friends, passed away in a Wichita hospital, October 17, after an illness

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of many months. She was the widow of William Spencer Hadley, who preceded her in death about four years, and with whom she gave the best years of her life to the Friends Church. She was born near Beloit, Kansas, July 29, 1869, and married Spencer Hadley in 1890. They came to Wichita in 1900, to be near Friends University for the Education of their daughter Beulah.

Lillian Hadley was for several years Secretary of the Permanent Board of the Yearly Meeting and at her death was a member of the Board of Trustees of Friends University. Her interest in the latter is shown in the fact that she willed her beautiful residence to the University to be occupied by its President. She was a leader in the local church life, being Clerk of the Pastoral Committee of the Monthly Meeting up to the time her illness prevented further attendance. She was for several years President of the city Y. W. C. A., was active in the Wichita Council of Churches and entered heartily into the programs of other religious, civic and cultural organizations.

By reason of her unusual educational qualifications and her experience in the early days of the meeting, she was always able and willing to respond to all demands on her for service to the church of which she was a member from her birth.

Funeral services were conducted in University Friends Church, October 19, in charge of the pastor, Chas. O. Whitely, David M. Edwards, President of Friends University, and Lela E. Gordon, former assistant pastor of the local meeting.

BIRTHS

JOYCE—At Vale, South Dakota, August 16, 1937, to Wayne and Mildred Williamson Joyce, a daughter, Sonnevva Fay.

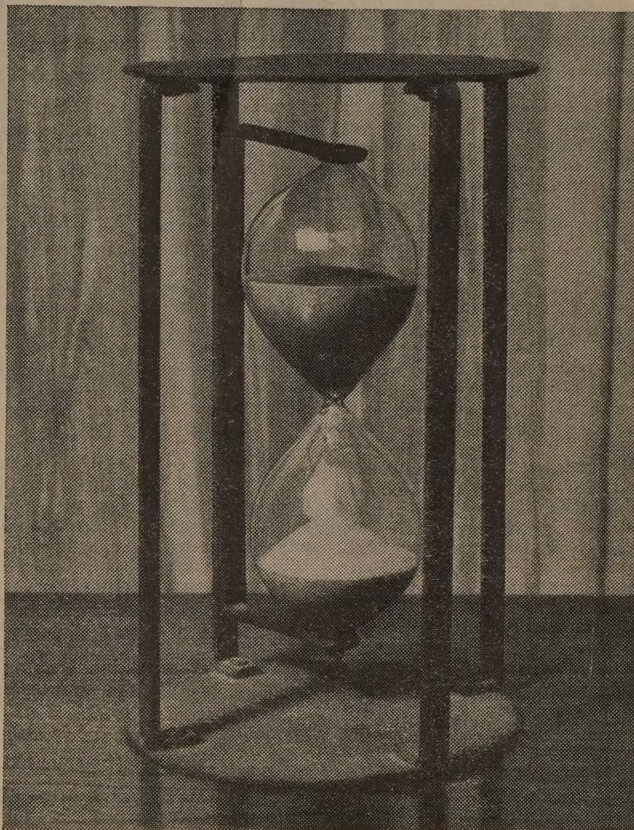
MARRIAGES

YORK-WARREN—At Friends Memorial Church, Seattle, Washington, on October 10, 1937, Beatrice Warren and Roy York, son of Herbert and Vera York. D. Reeves Shinn, minister.

DEATHS

MCCRACKEN—At Granada, Colorado, October 20, 1937, Louisa Andrews McCracken aged 83 years. The daughter of Benjamin C. and Mary Bruff Andrews, she was born December 28, 1853, near Pleasant Plain, Iowa. After receiving her education in various private schools in Iowa including those at Springdale, West Branch and New Providence, she was married September 16, 1881, to John S. McCracken. They lived first in Iowa then in northeast Nebraska and later in Kansas where the husband died in 1926. Since 1934 she had resided with her daughter, Mary, at Granada. Among the five brothers and one sister who survive her, two are widely known among Friends: Dr. B. F. Andrews of

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Alas, Time stays, we go."

Austin Dobson: The Paradox of Time

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Chicago and Evanston, Illinois, and Alsina M. Andrews, who has given her life to the Friends Mission work in Jamaica. Two sons and two daughters survive her. Funeral services were held first at Granada and at Augusta, Kansas, where interment was made.

VAUGHT—At a hospital in Scotts Bluffs, Nebraska, September 22, 1937, Mary Elliott Vaught, aged 58 years, daughter of John M. and Sarah Mendenhall Elliott. She was born at Vermilion Grove, Illinois, and although she had been away for five years, retained her membership in the Vermilion Grove Meeting. With her husband, I. S. Vaught, she was en route from Sheridan, Wyoming, to Phoenix, Arizona, when fatally stricken. Surviving beside the husband are two sisters, Florence E. Rees, Vermilion Grove, Illinois, and Ada E. Clark, Georgetown, Illinois. Funeral rites were in charge of Cecil Hinshaw, pastor of Denver Friends Meeting, with burial in a Denver cemetery.

WHITE—At the old homestead at Belvidere, North Carolina, Emma L. White, October 6, 1937, at the age of 66. She was the daughter of Elihu A. White and wife and for many years was a faithful member of Piney Woods meeting. At the time of her death she was clerk of the local meeting on Ministry and Oversight and was assistant clerk of Eastern

Quarterly meeting. She was a graduate of Guilford College, and for many years taught in the old Belvidere Academy, the Friends school which was for many years the leading school in this section of North Carolina. She also taught in the Atlantic Collegiate Institute in Elizabeth City. The funeral was held at the home October 7, in charge of John C. Trivette, pastor at Piney Woods, assisted by two former pastors, Herman A. Parker and Bertha V. S. White, and by Murray C. Johnson, Field Secretary of the Yearly Meeting, and Elizabeth White, pastor in Up River meeting. Three sisters and one brother survive.

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CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "I" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a.m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 53 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:00 a.m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a.m. Meeting for Worship at 10:30 a.m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street. Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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